THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 12 **October, 1959**

THE occult doctrine teaches a cyclic, never varying law in nature, the latter having no personal, "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law.

—H. P. BLAVATSKY

CONTENTS

THE STEADY FLAME 529
THE INVISIBLE CENTRAL ARTIST 531
DOGMATISM IN THEOSOPHY 532
DENIALS AND MISTAKES OF THE 19TH CENTURY 534
PHILOSOPHY AND PROPHECY 546
FULCRUM OF THE FUTURE 549
APPREHENSION AND COMPREHENSION OF TRUTH 550
THE CHINESE LITERARY PHILOSOPHY 557
CHINESE ESOTERICISM 558
YOUTH-COMPANIONS ASK—AND ANSWER 565
ON THE LOOKOUT 567

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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INDEX TO THEOSOPHY

Volume 47

November, 1958—October, 1959

A

Action, Thought and 456
Adepts, Teachers, and Disciples, Masters 19
Ages," "Down the 417
Altruism, Indifference and 83
Ancient Temples 218
Apprehension and Comprehension of Truth 498, 550

B

Balance, The Gate of 145
Beyond Pleasure and Pain 433
Blavatsky, H. P., Letters from 62
Brotherhood, Some Thoughts on Universal 25
Brothers," "The Himalayan 246

C

Centre of Unity, The 505
Characteristics of Theosophy 212
Chinese Esotericism 558
Choosing of a Teacher, The 289
Companions Ask—and Answer, Youth- .....
.....22, 75, 127, 176, 215, 270, 314, 368, 420, 451, 503, 565
Companions," "The Work of the 385
Comprehension of Truth, Apprehension and 498, 550
Conversations on Occultism 109, 163, 204, 250, 299, 349, 389, 436
Conversations on Occultism with H.P.B. 303
Conviction and Doctrine 1
"Counteracting Karma" 217
Cycle, The Human 460
Cycles in Human Lives 257

D

Declaration of ULT, The 149
Denials and the Mistakes of the Nineteenth Century, The..... 534
Disciples, Masters, Adepts, Teachers and 19
Doctrine, Conviction and 1
Doctrine, Knowledge from 355
Dogmatism in Theosophy 532
Door Open, Leave the 510
"Down the Ages" 417
Dual Aspect of Wisdom, The 9
Due, The Pilgrim's 517

E

Entity, The "Involved" 119
Esotericism, Chinese 558
Eternal Present, The 469
Evolution, Insulation from 446

F

Faiths—Too Many and Too Little 170
Flame, The Steady 529
Freedom of Thought 228
Friendship, Philosophy—and 323
Fundamental, The Third 178
Future of Healing, The 467

G

Garden of Knowledge, The 262
Gate of Balance, The 145
Geniuses, Obscured 359
God . . ." "Man Proposes, and 497

H

Healing, The Future of 467
Hero, The Many-Faced 37
Higher Integration, The 309
Himalayan Brothers," "The 246
H.P.B., Conversations on Occultism with 303
Human Cycle, The 460
Hypnotism 492

I

I am for All 358
Images, Truth and Its 481
India, Why I Do Not Return to 100
Indifference and Altruism 83
Insulation from Evolution 446
Integration, The Higher 309
Invisible Central Artist, The 531
"Involved" Entity, The 119
Issues, Side 173
Issues"? What are the "Social 337

J

Judge, William Q., The Role of 193

K

Karma, Counteracting 217
Knowledge from Doctrine 355
Knowledge, The Garden of 262

L

Leave the Door Open 510
Letters from H. P. Blavatsky 62
Lives, Cycles in Human 257
Local Theosophists 449
Logic versus Peripatetic 294
Lookout, On the 39, 87, 135, 183, 231, 279, 327, 375, 423, 519, 567
Lucid Zone, The 406

M

Mahatmas," "The Theosophical 156
"Man Proposes, and God . . ." 497
Many-Faced Hero, The 37
Masters, Adepts, Teachers, and Disciples 19
Message? Whose 422
Mistakes of the Nineteenth Century, The Denials and the 534
Mold of the Psychic Self, The 97

N

Natural and Supernatural 4
Notes, "Theosophist" Editorial 396, 441, 484

A U M

A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. —THOREAU

THEOSOPHY

Vol. XLVII October, 1959 No. 12

THE STEADY FLAME

The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses —so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (*or Substance*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM. *The Secret Doctrine* (I, 329-30)

THERE is a natural tendency to regard the human situation as entirely a "moral" situation, since the more *psychic* our condition, the more actually "moral" is everything that we do. But in the passage from the psychic to the *Manasic,* there is a corresponding change in the relationships of the ego to the cycle of evolution—that is, as development proceeds, the situation of the individual becomes increasingly a metaphysical situation.

What, for example, is the meaning of the phrase, "That Ego, pro-

gressing in an arc of ascending subjectivity, must exhaust the experience of every plane"?

With this question, another *Secret Doctrine* quotation may help:

> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (I, 40.)

It seems evident that to "exhaust the experience" of a plane means to recover from the impression that this plane constitutes "reality." But how, then, since we are still in evolution, shall we put this idea to work? How can we be both involved in a plane and free from its illusion?

This, surely, is the capacity of the philosopher—one of whom it may be said: "Thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake."

The philosopher takes cognizance of Karma. He knows that desire, or some conception of the Good after which he strove, brought him to his present circumstances. Whatever they are, he is able to say to himself, "These, however at the moment attractive to me, are not the highest good." But the philosopher will not abandon his involvements and rush off to the desert to live in holy isolation. He will exhaust the experience by studying its content. He will work in the situation and thus wear out its bonds by realizing what is to be learned or gained from it. Then, when the time comes, he will be free to walk away, and he will *know* when that time comes.

With each of his principles or bases of action, he will perform the functions appropriate to that principle. The principles will have their attachments, but the ego will be free, or be continually reaching after the ideal of freedom.

He will recognize that this is the essential process of growth for all human beings, and he will make no plans—least of all rigid plans—for others.

He will realize that exhaustion of the experience of a plane means, from the viewpoint of incarnation, mastery of the materials of that

plane; the "exhaustion" relates to release, not incarnation. So he will learn perfection of action at that level, even while he is freeing himself from its relative sense of reality.

He will acknowledge that every antagonism he feels is as much an illusion as his attractions—that an antagonism, turned about, stands revealed as a blind spot in himself. So in him die all partisan reactions. Comprehending every pocket of misconception and delusion in a given region of experience, he becomes immune to the impulse of indignation, while the emotion of self-righteousness is as lifeless for him as the spent passions of youth.

Meanwhile, understanding in him grows of the partisanships and special interests of others. He does not interfere, but looks, himself, at the steady flame. In time, the others will see it, too.

The Invisible Central Artist

The generation of new things depends on the marriage of the fire and the moisture in the womb of earth. But *what* new thing was to be generated depended on a portion of the original light seeded in the substance in question, which Vaughn calls the "invisible central artist." This is what determines, e.g., that a lion shall beget a lion, and not a dog, or that gold shall be begotten of gold, and of no other metal. . . . The Stone is a condensed and tangible form of the light, obtained by a separation of the gross from the subtile. It is based upon the subtilization and subsequent fixation of the *Ternarius* and is the substance that contains the maximum of light. In this way it can perfect any body, for the light is the idea of the perfect world that God considered. Thus we can understand how the Stone came to be symbolized by the figure of Christ and why it was regarded as His analogue in the inferior world. Christ was the perfect man and God, so constituted for the purpose that man should be redeemed and perfected. In like manner the Stone was the perfect matter, made up of God's light and a spiritual body, by which bodies were to be redeemed and perfected.

—F. Sherwood Taylor

DOGMATISM IN THEOSOPHY

THE Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy,* in the "Conclusion," H.P.B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in Theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of Theosophy, that moment we lose sight of Universal Brotherhood, and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood,* and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation

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NOTE.—This article was first printed by Mr. Judge in the *Path* for January, 1892, and was last reprinted in THEOSOPHY for April, 1914.

and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that Theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptation or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T.S. Our society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY

AT or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences* and *most absurd claims,* being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha.* In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, of *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his absurd "fluids," was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,[1] or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—Mr. Renan—has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Etudes Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet

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NOTE.—This article by H. P. Blavatsky, first printed in *Lucifer* for June 15th, 1892, last appeared in THEOSOPHY for November, 1916.

[1] We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvil about "witches." The soul seems restless and indignant, as on that day, May the 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired saints," the soul is heard to mutter, "sworn advocates of the witches, who . . . against all sense and reason . . . will have even no Samuel in the scene but a confederate knave . . . these inblown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity." (See *Letters to Glanvil,* quoted in *Isis Unveiled,* p. 206.)

bound, to facts, to be dragged by them wherever they may lead him" (*Etudes Historiques*),[2] one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris *à priori* doit être banni de la science," there remains little to fear. Unfortunately Mr. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth.* It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth,*" and such is the criterium adopted tacitly by every modern critic. But what is a myth, to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition?* Was not its Latin equivalent the term *fabula,* a fable, a synonym with the Romans of that which was *told,* as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as Mr. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was simply a mythical personification of the Epopee,[3] by another that Hippocrates, son of Esculapius "*could only be a chimera,*" that the Asclepiadæ—their seven hundred years of duration notwithstanding—might after all prove simply *a fiction;* that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a

[2] *Memoire* read at the Académie des Inscriptions et des Belles Lettres, 1859.

[3] See Alfred Maury's *Grece,* Vol. I, p. 248, and the speculations of Holymann.

genius of Conquest, as De Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, "Decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries."[4]

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brâhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars," and "receiving instructions from the brilliant sons of Ilu" (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabeanism? Have they worshipped *the stars we see,* or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter,* and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabeans (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give every one his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (See *Isis Unveiled,* vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient

[4] Creuzer's *Introduction des Mysteres,* Vol. III, p. 456.

doctrines: "The thought of the present day commentator and critic as to the ancient learning is limited to and runs round the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake."

When we find such works as the *Rivers of Life* and *Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer,"[5] daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsîs are charged to this day with heliolatry, and yet in the *Chaldean Oracles,* under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

> Direct not thy mind to the vast measures of the earth;
> For the plant of truth is not upon ground.
> Nor measure the measures of the sun, collecting rules,
> For he is carried by the eternal will of the Father, not for your sake.
> Dismiss the impetuous course of the moon;
> For she runs always by the work of necessity.
> The progression of the stars was not generated for your sake.[6]

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

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[5] De Mirville's *Pneumatologie,* "Religion des Demons."

[6] Psellus, 4. See Cory's *Ancient Fragments,* p. 269, 2nd Ed.

The wide aërial flight of birds is not true,
Nor the dissections of the entrails of victims; they are all mere toys,
If you would open the sacred paradise of piety,
Where virtue, wisdom, and equity are assembled.

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools." The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen philosophy" and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice, that:

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shown,
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the title of works by

Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,[7] and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandiasus, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Pymander, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior, publicly declared, notwithstanding many biassed judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes*:

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[7] The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria, as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes twelve hundred, and Manetho thirty-six thousand, of such Books to Hermes. But the testamony of Iamblichus, as a Neo-Platonist and theurgist, is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage," with whom "none of the later native historians can be compared" (see *Egypte,* i. p. 97), suddenly became a Pseudo-Manetho, as soon as the ideas propounded by him clashed with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as they are by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the Fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*Egypte,* i. p. 15).

> Truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of the Egypt of the hoariest antiquity, and are only the faithful copies of what is found in those books.

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These inscriptions," says Champollion, "are only the faithful echo and expression of the most ancient verities."[8]

Since this was written by him some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally, Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed in their turn, to the testimony of Æschylus, as showing "prescience in at least one of the Sibyls of old," says De Mirville.[9]

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic* and *Occultism,* pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylo-

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[8] *Egypte,* 143. [9] *Pneumatologie,* vi. Section 2, "Prometheus."

nia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

However, every art and science, whatever its intrinsic merit, must have had a discoverer, and subsequently proficients in it to teach it to others. What is the origin of Occultism? Who are its most renowned professors? and what is known of these, whether in history or legend? We find Clemens Alexandrinus, one of the most learned and intelligent of the early Church Fathers, putting these same questions and answering them. "If," correctly argues that ex-pupil of the Neo-Platonic school and its philosophers, "if there is a science, there must necessarily be a professor of it." And he goes on to say that Cleanthes had Zeno to teach him; Theophrastus, Aristotle; Metrodorus, Epicurus; Plato, Socrates, etc.; and that when he looked further back to Pythagoras, Pherecydes and Thales, he had still to search and enquire who were their master and masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, in order to learn who it was *they* all had for their masters. And when he should have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he would reiterate once more his questioning, and ask him (Adam, no doubt) "who had been *his* professor?" Surely, argues Clemens, "his master would turn out no *man* this once," and even when we should have reached as high as the angels, the same query would have to be offered to them: "who were *their* [meaning the *divine* and the *fallen* angels] masters and doctors of Sciences?"[10]

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. *Her* professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two Professors are finally traced out by Clement, and they are, as might be expected, God, and His eternal and everlasting enemy and

[10] *Strom.*, i. vi.

opponent, the Devil; the subject of Clement's enquiry relating to the dual aspect of the Hermetic Philosophy as cause and effect. Admitting the moral beauty and virtues preached in every Occult work he was acquainted with, Clement wants to know the cause of the apparent contradiction between doctrine and practice, good and bad Magic, and he comes to the conclusion that Magic has two origins—*divine* and *diabolical*. He perceives its bifurcation into two channels; hence his inference and deduction.

We perceive it too, without necessarily designating this bifurcation the "*left* Path"; we judge it as it issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion, and the walk in life of certain of its professors since the death of their Master, the Occultists would have a right to come to about the same conclusion, and say that while Christ, the Master of all *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews, and Alchemists, the Protestant Calvin who burned Servetus, and the Catholic and Protestant persecuting successors, down to the whippers and burners of witches in America, must have had for *their* Master the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way. Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences extant in his day; and (2) the extraordinary powers acquired through those sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus," he says, "obtaining through his powers a marvellous rain; it is Aristæus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"[11] etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth.[12] He is loud in his praise of Hystaspes (or Gushtasp), and of the Sibylline Books and even of astrology.

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[11] Therefore Empedocles is called "the dominator of the wind."—*Diogenes* L. 8. 60.

[12] See *Stroma.*, i, vi. ch. iv.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydes, and intellectual people could discriminate between them, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is, *potius divinus quam medicus,* "rather a soothsayer than a physician"; and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.[13]

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and De Mirville find an unanswerable proof of demonology in the belief of a philosopher in the coëternity of matter with spirit. Says De Mirville:

> Pherecydes, postulating in principle the primordiality of Zeus or Ether, and then admitting on the same plane another principle, co-ëternal and co-working with the first one, which he calls the fifth element, or *Ogenos*—thus confesses that he gets his powers from Satan . . . for *Ogenos* is *Hades,* and Hades is—our Christian Hell.

The first statement is "known to every school-boy" without De Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are "the heirloom left by Cain, the accursed, to mankind." It is "absolutely proven," says a modern memorialist of "Satan in History," "that immediately after the flood, Ham and his descendants had prop-

[13] *Diogenes,* L. i. I. § 146.

agated anew the ancient teachings of the accursed Cainites and of the submerged Race." This proves, at any rate, that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, "the evidence of Berosus is there" (*Antiq.* i, 3), and he shows Ham to be identical with the first Zoroaster (!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),[14] the *infamous,*[15] who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name *Chemia* (chemistry?), built in his honour a town called *Chemmis,* or the "city of fire."[16] Ham adored fire, it is said, whence the name *Chammaim,* given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern "chimney" (cheminée).[17]

This statement is entirely wrong. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem,* which is not *Cham* or Ham, but *Khem,* the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

> As to the means for the propagation of this Magic—the bad, diabolical Magic—tradition points it out to us in certain Runic characters traced on metallic plates [or leaves, *des lames*], which escaped destruction in the deluge.[18] This might have been regarded as legendary had not subsequent discoveries shown it far from being so. Plates were

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[14] The English-speaking people who spell the name of Noah's disrespectful son "Ham," have to be reminded that the right spelling is Kham, or Cham.

[15] Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *Jevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Schemhamphorasch* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil *Sham.*

[16] Chemmis, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the mystery goddess *Khoemnu* or *Choemnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final initiation. Her male counterpart is *Khem;* Chemmis or Khemmis (to-day Akhmin) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called this city Panopolis.

[17] *Pneumatologie,* Vol. II, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

[18] How could they escape from the deluge—unless God so willed it?

found with other such Runic and Satanic characters traced upon them, and these being exhumed, were recognized [?]. They were covered with queer signs, utterly indecipherable and of undeniable antiquity, to which the Hamites [Sorcerers—with the author] attribute marvellous and terrible powers.[19]

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who,* or rather *what,* Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis*:

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Eliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*

H. P. B.

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[19] There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter, on Mogela (the tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

PHILOSOPHY AND PROPHECY

THERE are many reasons, we may come to realize, for the attitude of mere annoyance toward Theosophy which one sometimes encounters—especially if he has been attempting to discuss Theosophy with those of materialist or even agnostic background. If it is possible to attempt a generalized explanation for the still-usual reaction of disapproval to be noted in intellectual circles, we might guess that while this reaction is complex in some respects—and in relation to historical background—it also may be summed up as simply the feeling that the Theosophist is trying to have his cake and eat it, too. Why? Because Theosophical teaching, at one and the same time, lays claim to inspiration from Higher Beings, yet represents itself as based upon logical philosophical principles which each man can prove valid for himself!

The agnostic or materialist intellectual is apt to be less affronted, actually, by the typical religionist—one who relinquishes claim upon logic, and therefore cannot represent himself as having what Joseph Wood Krutch called "the best of two worlds." Even when the religionist displays considerable interest in and admiration for science, his demeanor is apt to be that of a man who hopes that a synthesis can be achieved—while a Theosophist may find himself asserting that the synthesis already exists. This may be an awkward position, surely, since the charge of presumption can so easily be levelled. There is only one excuse for this sort of Theosophical representation, and that is the need felt by so many to believe that a synthesis of understanding is something more than a goal in the distant future—that it is a present Presence, which can be reached in ways far more natural and also far more rewarding than the ways by which God is said to come to man through the agency of priest or clergy.

It should, we may well think, be a part of maturity gained through Theosophic reflection to be understanding of Theosophy's opponents or critics. What harm in seeking to place oneself—as much so as our own capacity for comprehension allows—within the minds and feelings of those who are "annoyed" at the Theosophists' claims? For one thing, part of the annoyance may derive from the fact that a mood of presumption *does* arise when we insist that an H. P. Blavatsky is an infallible

writer, teacher, historian and philosopher—and transmitter and revealer. Even if she was all this, it is small service to her to make the claim. After all, have we painstakingly won the right to make such sweeping representations, even by suggestion, unless personal comparisons of an extensive nature have been pursued? For another thing, the greatest Theosophical principle of all is in no way better illustrated than by showing a man of another persuasion and background that *we* consider ourselves to have something to learn from *him*—are interested in his convictions, why and how he holds them.

But in any case, and whether or not we are personally presumptuous, there is an area of paradox in the Theosophical presentation which must be faced alike by inquirer and student of long standing. Both H. P. Blavatsky and Wm. Q. Judge stated again and again that no one should accept their words unreservedly—that the important gain lay in what each individual "wrought out" for himself. Both H. P. Blavatsky and Wm. Q. Judge, however, also made specific prophecies. And how is it possible to "check" a prophecy with a philosophical principle? Moreover, how is it possible to use philosophy in such a manner as to verify H.P.B.'s representation of her communication with mysterious adepts —who had specific names and functions?

Religions were once rife with prophecies. Even in the East, various "second-comings" were envisioned in group beliefs, though never with the unphilosophical particularity characteristic of the Christian tradition. Today, it appears, the religionists of all lands have given up emphasis on the prophetic aspects of their scriptures—assigning the prophecies, quite rightly, to symbolism, metaphor and analogy. But here come the Theosophists—not so many of them, but they do keep coming, —with their air of prophecy! Without the widespread acceptance of a view of life based on the doctrines of karma and reincarnation, they say, for example, our civilization will go down "like a torch dipped in water." Moreover, when one begins to study some of the articles written by H.P.B. and W.Q.J. he may think that certain prophecies must, if true, already have been fulfilled—and, if fulfilled, represent still existing opportunities in a poor light indeed.

Take for instance some passages appearing in Mr. Judge's article titled "The Closing Cycle," written for *The Irish Theosophist* in 1895:

> Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was

> H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that she fully explained it to several persons. Nor is there any doubt at all that she said, as had been so long said from the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the T.S. to end and close all the books?
>
> Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West, and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.
>
> Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed.

Such assertions as these—and there are not many of them of such specific nature—were clearly not intended to be taken figuratively, symbolically, or in any other way than literally. But is this not a needless grating upon the minds of those trained in the methods of logic and formal philosophical discipline? Well, no. Because it is for each one to decide, aided by whatever "philosophizing" powers he possesses, precisely *how* to react to such statements. His status as a Theosophist will in no way be impaired should he decide that the supposedly prophetic statement for him remains obscure.

Mr. Judge also makes it evident that no one was intended to feel compelled to exact from himself "desperate efforts" before the coming of 1897. For in another article he put the matter much more mildly, saying that "at the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean that they will withdraw." If this statement covers the matter, why the potent warning for aspiring students that we find in the paragraphs quoted above? In retrospect, we can see reason enough, for 1897 marked the first year since the formation of the Theosophical Movement when neither H.P.B. nor Judge was present. And was there not indeed "opportunity lost" for those who might have come closer to Judge—or rather to that for which he stood

—but did not, delaying this particular form of incarnation too long?

To turn back to the dilemma of the inquirer into Theosophy, particularly one in whom past experiences have created a distrust for anything which sounds like prophecy or revelation. Such an one may sense, in the very atmosphere of the students around him, a touch of the prophetic, and be disturbed. Why prophecy, anyway? There is only one answer to this, and that lies in the fact that while evolution is endless, while no destruction of significance is entirely inevitable, and while new opportunities will always exist, there are specific durations of time during which certain opportunities are unique. If all men were *truly* philosophers, no prophecies would be needed. As things stand—as we stand—there can be much of "stirring-up" value in being forced to consider that this particular "here and now" will never come again—no matter how endless the new births of the same soul.

Fulcrum of the Future

In considering the statements in *The Secret Doctrine,* one idea impresses itself upon the mind. And that is, that the personal, human-man condition is but a stage. It is but a focal point in a vast expansion—a pivotal point. But the "point" cannot be understood without taking into account the whole. The real purpose and design reside in the One, and in its first emanations. The human condition is the means, the only means, whereby that Divine purpose can become operative. Self-consciousness, and then divine Self-consciousness, must be attained in order that the Universal Plan may come to full (relatively) fruition and be enacted. Consequently the vicissitudes of the personal man, his ambitions, desires and schemes, finally have only one raison d'être, and that is that they temporarily furnish the working material whereby, in the course of time, the Divine Spark in the man may come to life and the real purpose and design unfold. It is the preparation of a vehicle (intellectual, psychic and physical) wherein the fructification of those seeds of power and perception, which are necessary before the Divine can work its Purpose, may germinate. Therefore, we must look into that which is beyond personal man, if we are to understand Man.

—H. P. Blavatsky

APPREHENSION AND COMPREHENSION OF TRUTH

II

> Every time the immortal Ego incarnates it becomes as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness.
>
> The two higher principles can have no individuality on Earth, cannot be man, unless there is (*a*) the Mind, the Manas-Ego, to cognize itself, and (*b*) the terrestrial false personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot, to the physical form of man.
>
> The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. —*The Secret Doctrine*

THE phrase "through personal effort and merit" has a mantramic quality. "A mantram," said W. Q. Judge, "is a collection of words which, when sounded in speech, induce vibrations not only in the air, but also in the finer ether, thereby producing certain effects." Mantra means literally "instrument of thought." Thought is the ideal, inaudible sound which the image-making faculty foreshadows; and when clothed in speech, the effects of its power are felt in all directions, for all time. "To pronounce a word is to evoke a thought, and make it present," quotes H.P.B. in *The Secret Doctrine* (I, 93), adding, "In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect."

The word "personal" in the above context has a vast and deep significance. (Mr. Judge said, that in one aspect, the *Bhagavad-Gita* is a personal book.) "Personal" has the same root as personality, from the Latin *persona,* originally an actor's mask, from *personare,* to sound through. Or, again, from *per,* through, and *sonus,* sound. The function of personality is, therefore, dual: it serves as a mask for the Real Man within; and, through it, the Real Man makes himself *heard.*

The *Real Man* is the trinity of *Atma-Buddhi-Manas,* or Spirit and Mind, and he uses certain agents and instruments to get in touch with

> nature in order to know himself. These instruments and agents are found in the lower Four—or the Quaternary—each principle in which category is of itself an instrument for the particular experience belonging to its own field, the body being the lowest, least important, and most transitory of the whole series. For when we arrive at the body on the way down from the Higher Mind, it can be shown that all of its organs are in themselves senseless and useless when deprived of the man within. Sight, hearing, touch, taste, smelling do not pertain to the body but to the second unseen physical man, the real organs for the exercise of those powers being in the Astral Body, and those in the physical body being but the mechanical outer instruments for making the coordination between nature and the real organs inside.
>
> (*The Ocean of Theosophy*)

The personal ego is individualized consciousness. As a mask for the Real Man to sound through, it is affected by the sounding—every thought with its attendant energy, colored by the motive at its root, influences the lives which compose the personal man. The instrument is made up of the Three Qualities, and their use tends to make the individualized consciousness more or less personal—selfish, or unselfish.

> Know that *prakriti* or nature, and *purusha* the spirit, are without beginning. And know that the passions and the three qualities are sprung from nature. Nature or *prakriti* is said to be that which operates in producing cause and effect in actions; individual spirit or *purusha* is said to be the cause of experiencing pain and pleasure. For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. (*Bhagavad-Gita.*)

(The importance of *personal* action in the individualizing of consciousness is treated by H.P.B. in the *Key* (244-45), with many quotations and suggestions.)

"Effort" and "merit" are familiar words; nevertheless, they have deeply philosophical implications in the Third Fundamental Proposition as it limns the general process whereby Individuality is acquired, or won. *Effort* means not only action and continued activity; it implies consciousness that one is making an attempt to achieve one's end. For root it has the Latin *effert,* from *effero,* to bring forth, that is, to bring out power. The power of the Will, when exerted, wakes up other sleeping or latent powers which stir the very atmosphere along the Pathway of the Soul—where shadows are mistaken for Realities, and Realities for shadows—in the course of the Soul's growing conscious-

ness, or awareness, of its true nature. To focus the Will in a given direction, with a self-chosen aim—an "end in view," as Patanjali says—affects the whole man. The acquired nature, the personal ego, responds in accordance with its past Karma. The human stage of evolution is characterized by the Self-conscious use of the Will: *self-induced* and *self-devised* effort.

> Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.
>
> Thou can'st create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe. (*The Voice of the Silence.*)

The instrument acquired by Karma—the body, mind, intellectual, and psychical nature—alters naturally in the course of time, exhausting old causes, bearing the marks of ripened effects experienced, and permitting the operation of more, or other, temporarily inactive causes: unexpended Karmic works, coming to fruition, as soon as conditions permit. But the effects precipitated by the Self-conscious Will, directed by the Higher Mind—altruistically motivated intelligence—are incalculably far-reaching. As one of the Aphorisms on Karma says: "Through intensity of thought and the power of a vow" the Ego may, during one life, cause changes to occur in the instrument so as to make it appropriate for a *new class* of Karma. Such a vow is of the nature of the true Self; it is an invocation of the Will: *it requires no intermediary.* It can be made "in the heart"—the inviolable center of one's Being.

In human evolution, the idea of Will is inseparably joined with choice—the *mover* of the Will. Choice implies separation between "the wheat and the chaff"—the seeming important, and the relatively unimportant; the desired, and the unwished for. But the aroused Spiritual Will brings about, inevitably, a "falling away" of incidental things to their proper place of significance—a division, rather, between all that is impermanent and mortal, and that which is permanent and therefore immortal. The Ideal marks the horizon. To hold to a Universal Ideal is the highest test of the impersonal Will. W. Q. Judge

said (*Ocean of Theosophy*), "Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives." Holding such an Ideal (in mind), the "thinking principle" (the mind) is engaged in purposeful activity; the attention (of the mind) is undivided and alert; and discriminating awareness attends each and every choice. Through the subtle processes of Soul-growth, knowledge of Self is perceived as the purpose of evolution, and the *attitude of Perceiver* may be assumed: the uninvolved point of view of a "witness on the scene," the impersonal judgment of the Knower.

Through continued exercise of Self-conscious choice, the sense of "I" becomes established; a sense of responsibility grows. Responsibility could have no meaning without a sense of continued identity. The concept of cause-and-effect is possible because continuity is an ever-present factor in every phase of the manifested universe. The continuity of cause-and-effect is keynoted in the first of the Aphorisms on Karma: "There is no Karma unless there is a being to make it or feel its effects." Interdependence of beings is a complex continuity of efforts, struggles, and strivings—which bind like magnetic threads and may be "discolored" or purified, but not broken—and the responsibility of the incarnated Ego extends to the whole of Nature, for Nature *in its ultimate Essence* is One.

> The whole of nature evinces a progressive march towards *a higher life.* There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. (*S.D.* I, 277.)

The mystery of Will is touched on by W.Q.J. in the Preface of the *Ocean of Theosophy* where he says: "The subject of the Will has received no treatment, inasmuch as that power or faculty is hidden, subtle, undiscoverable as to essence, and only visible in effect. As it is absolutely colorless and varies in moral quality in accordance with the desire behind it, as also it acts frequently without our knowledge, and as it operates in all the kingdoms below man, there could be nothing gained by attempting to inquire into it apart from the Spirit and the de-

sire." This Spirit or consciousness, and desire or selectivity, working in "all the kingdoms below man," has its fulfillment in universally Self-conscious Beings, Perfected Men, Masters of Wisdom. They have passed through the stage of evolution known as the human kingdom. They have no personal desires; they are "devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics" (*S.D.* I, 275). They know what Humanity needs, and their Will and Wisdom keep the Theosophical Movement in Being.

"Merit" is a somewhat complex term. Its major implication—connotation with excellences, approbation and awards—shifts to that of deserving, as the term is used in the *Voice of the Silence*: "Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee; rejoice and weep from life to life, chained to thy previous actions." The Latin root of the word, *meritus* from *mereor,* comes from the Greek word meaning "to share," because "he who merits any thing has a right to share in it." And the Soul, according to Theosophic doctrine, partakes of, or participates in, only that which it merits—by way of character, disposition, or circumstantial environment. The Ego is checked by its Karma. By the power of selective tendencies of the past—attachment and avoidance, "affection and dislike" of the *Gita*—the Ego is swayed in ignorance, rather than guided by perception of the rigid rule of Law. Reward brings delight; punishment is suffered with vexatious humiliation or pious pains, as one bows to the will of God, or otherwise misinterprets his fate.

The Karma of punishment or reward is temporary; either may be glaringly present and seem not-to-change; either may foreshadow its presence with intimations that invite effort to bring to light and activity what is subtly stirring in the nature; and either may be deeply hidden —unaffected by anything save natural concatenation—until some slight, inexplicable cause brings forth a Karmic effect of major proportions or violence, affecting the moral, mental and physical man. "Let sleeping dogs lie," is proverbial wisdom. We sometimes say, "We do not know what is *just around the corner.*" The last two Aphorisms on Karma illustrate this point:

> (30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may

be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world.

Karmic lessons are never learned through mere circumstances—good or bad—in body or environment, for these belong to the personality. Personalities are the shifting shadows on the screen of Time—masks for the Real. The True Ego that survives the personality must be known as "I." Personalities are like beads on a golden thread—to use an ancient illustration; only their essence is preserved on the "luminous thread of *impersonal* monadship." (*S.D.* II, 513.)

The doctrine of the Thread-Soul is presented early in *The Secret Doctrine,* as a footnote to the Second Fundamental Proposition:

"Pilgrim" is the appellation given to our Monad (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of the appropriate words in English. The Vedantins call it Sutratma (Thread-Soul), but their explanation, too, differs from that of the Occultists.

Some related passages from *The Secret Doctrine* show the cyclic and karmic complexities of this doctrine throughout the "Cycle of Incarnation" or Necessity—the Pilgrimage of the Soul:

Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back to a parallel line with the primitive third Root-Race in Spirituality.

The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma,* which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung.

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action . . .

Commenting on this last quotation from a Sacred Sloka, H.P.B. says: "It is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births; and becomes well impressed and familiarised with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogression." And yet, *apprehension* of immortality—a sense of being the Thread-Soul—is natural to every reflective mind. In the *Gita's* chapter on Spiritual Discernment, Krishna says: "Four classes of men who work righteousness worship me, O Arjuna; those who are afflicted, the searchers for truth, those who desire possessions, and the wise. After many births the spiritually wise find me . . ."

True knowledge comes slowly and is not easily acquired. It is *won* by the Ego through personal effort and merit throughout a long *series* of *metempsychoses* and *reincarnations.*

The word "series" finds frequent use in Theosophical teachings. From the Latin word meaning to bind, it signifies order and connection; not simply succession of events, or lives, or manifestations, but *karmic* relatedness or interconnectedness—natural application of the principle of continuity implicit in the doctrines:

> The whole secret of Life is in the unbroken series of its manifestations.
>
> The philosophical metaphysics of a beginningless and endless series of Cosmic Re-births.
>
> The whole Kosmos is guided, controlled, and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform.
>
> The upward progress of the Ego is a series of progressive awakenings.

"Metempsychoses" and *"reincarnations,"* apply to man—in his dual nature—*while incarnated.* The "house of flesh" and its occupant, follows, each, its respective evolution. With the one, the principle of continuity resides in *skandhic* memory; with the other, in Soul-knowledge had prior to union with the body—called *reminiscence,* when the "bridge of mind" admits it. "Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger,

temperate, of thoughts restrained; and who are acquainted with the true Self."—says Krishna.

> The Soul (or EGO) is a clothed light; and this light is triple. It is Atma-Buddhi-Manas.
>
> *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus assimilating itself to the Monad, shares its immortality.
>
> *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
>
> *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing. (*S.D.* I, 243-4.)

Metempsychosis has reference to the transformation taking place within the *psyche,* or soul, or consciousness. "The evolution of the internal or real MAN is now no more a passage of the impersonal Monad through many and various forms of matter . . . as in the case of external evolution, but a journey of the 'pilgrim-soul' through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception." These transformations have nothing to do with the bodily man—as such. The real body serves as "the vehicle for the 'growth' and transformations *through Manas*—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute."

The Chinese Literary Philosophy

For the Chinese the supreme object of their speculation is the Taoist way of nature, the selfsame, in the midst of which man lives, breathes and has his being and of which the marvelous order of the physical universe is the visible and tangible expression. From the combination of two ideals, the Confucian and the Taoist, implicit in the inspiration of the great majority of Chinese poets and writers, the formulation of their literary philosophy proceeds as it were necessarily: man in his essence is supreme in the universe, and the cosmos, partaking of that nature which is the selfsame, is conceived as subordinate to no higher will or power than man's and as serving no higher purpose than that of a gratuitous revelation to man.

—Shih Hsiang Chen

CHINESE ESOTERICISM

[The following article, to which attention has been called by its printing in the March *Theosophical Bulletin* from Bombay, first appeared in the *Theosophist* for December, 1909, and has never been printed in THEOSOPHY. The writer, G. Spurgeon-Madhurst, was not, apparently, a frequent contributor to Theosophic literature, but the symmetry of this piece and its evident comprehension of the intent of Lao Tzu speak for themselves.—Eds. THEOSOPHY]

THE most important part of one's study is to be found in the *Tao Teh King* by Lao Tan, more generally known as Lao Tzu, or the "Old Philosopher." Tradition says that he came from his mother's womb as an old white-haired man of eighty. Like Confucius, with whom he was contemporary, Lao Tzu claimed no originality. "I am a transmitter, not a maker" said Confucius; "I teach that which others have taught" Lao Tzu wrote. But if Confucius was an editor, he was also a teacher who made the ancient, half-forgotten truths living and forceful; and if the "advantages of weakness had been taught before Lao Tzu," his predecessors had failed to make clear the danger of self-assertiveness. Lao Tzu claims that it was his insistence on this which made him "chief among the teachers." Confucius and Lao Tzu represent divergent lines; the former is the practical man of affairs, the latter a mystic for mystics. It scarcely needs mentioning that the few who appreciate Lao Tzu are the leaders of Chinese Spirituality.

Very little is known of Lao Tzu's life. He reminds us of Joubert, of whom Carlyle wrote: "He had the air of a soul which had by chance encountered a body and was doing the best he could with it." All pictures represent Lao Tzu as a man with very long ears, riding an ox, symbolising of course the lower passions. Disgusted with the corruptions of his age he retired from his official position under the government of his day and when about to cross the frontier for some destination unknown, he wrote the *Tao Teh King,* at the request of the Custom-house officer, Yin Hsi. The tractate contains only five thousand words, yet there is scarce a topic it does not illustrate. The book, as it has reached us, suggests the peaks of a submerged continent, not an entire map of the ancient mystic's scheme; or else, perhaps, some very imperfect notes of half-forgotten addresses. The thought is a buried thought. The connexion of the sentences is not grammatical but spiritual. There is a lack

of ordered sequence, and the conclusions do not always spring from the premises.

To make our author's transcendental conceptions somewhat more intelligible I propose to treat the subject under the figure of an Idealised Commonwealth. Three factors contribute to this commonwealth. The TAO, or the Cause of Causes; TEH, or the Power inherent in the Tao—note 'inherent in,' not emanated through; Holy Men, (or Masters), in whom the Tao and its Teh are personified. Thus Lao Tzu's Tao-Teh might be compared to Brahma-Vishnu, the framer and upholder of cosmos. Beginning from above Lao Tzu works downwards, but does not descend below the level where devotion to the Ideal supersedes the attractions of the mental—the Buddhic plane; even when he refers to the physical he raises it to his lofty height, so that only when Lao Tzu describes the results of the absence of the Tao do we see anything as we know it here. Lao Tzu's classic is without either proper names or historic data.

"TAO" is an untranslatable term,—the algebraic x of spiritual thought. Its nearest equivalent is the Sanskrit 'Bodhi'; in English it might be spoken of as TRUTH under the two aspects of the revealed and the unrevealed; but all this is an exposition, not a translation. If it were possible to personify TAO, which it is not, we might apply to it Tennyson's well known lines:

> We feel we are nothing—for all is Thou and Thee;
> We feel we are something—that also has come from Thee;
> We know we are nothing—but Thou will help us to be.

Yet we cannot identify TAO with the Hindu Parabrahman and the First Logos veiled in Mulaprakriti, for the TAO after all is not All That Is, but only the ideal tendency in all that is. "The Tao," he says, "leads to continuity. Though the body be no more, there is then no danger." "Who never departs from his base, endures long; he dies, but does not perish; he lives eternally." "Employ the light; revert to this enlightenment; no calamity will then be bequeathed to the body. This is indeed to practice the Unalterable."

"TEH" means the Tao energising; the Holy Men are the human rulers who apply the TAO to the governance of humanity. The title of Lao Tzu's work might therefore be rendered The Scripture of the Tao and Its Operations. Coming now, more particularly, to the subject matter of

Lao Tzu's classic we shall try to analyse its contents under seven heads, following in our investigations Lao Tzu's own conception of an abstract, ideal commonwealth.

A. Those who are ineligible for the commonwealth of the TAO. A piece of gold may shut out the light of the sun, and the door of Lao Tzu's ashrama (temple) is closed against anything, however good, which places TAO in the shade. "The great TAO faded and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared and there was much dissembling. The family relations no longer harmonious, there was filial piety and paternal love. The state and the clans in anarchy there was loyalty and faithfulness." Separative self-assertion under any guise is a departure from the TAO, therefore benevolence, righteousness, filiality, paternalism, loyalty, devotion are each degenerates. Woe to the pilot who turns from the flashing signals of the Lighthouse to admire the other harbour lights, Hear Lao Tzu again: "When everyone in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of good and it (goodness) ceased to be good." "None can protect the hall that is filled with gold and jade. Opulence, honours, pride, necessarily bequeath calamity. Merit established, a name made, then retirement—this is Heaven's Tao." Mystics are alike in all ages, and Thoreau, who could hardly have been familiar with Lao Tzu's work, said: "A man is rich in proportion to the number of things he can afford to let alone"; how often have speculators proven the truth of this adage? Unless the senses are polarised they stupify more than they stimulate, and Sir Walter Scott echoes Lao Tzu's most practical ethic when he writes:

> Look not thou on beauty's charming,
> Sit thou still when kings are arming,
> Taste not when the wine cup glistens,
> Speak not when the people listens,
> Stop thine ear against the singer,
> From the red gold keep thy finger,
> Vacant heart, and hand, and eye,
> Easy live and quiet die.

Returning to Lao Tzu we learn that "the men who are great live with that which is substantial, they do not stay with that which is superficial: They abide with realities, they do not remain with what is showy."

"Hence," continues Lao Tzu: "Humility is the root of honour; lowliness the foundation of loftiness."

B. How to become eligible for the commonwealth. The candidate must turn back on everything that is personal. "Be concerned with non-concern." Lao Tzu reminds the ambitious: "The most skilful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are ever lowly." The sense life of hearing, seeing, smelling, tasting, feeling, must be transcended and transmuted, for as Lao Tzu puts it at the end of the seventy-fifth chapter: "It is only those with whom life is no object who truly value life." But the outer can only be forgotten as it is supplanted by a stronger affection. Affection for *this* can only be driven out by affection for *that*. As the personal fades the universal dawns; the higher we ascend in the scale of being the more the merely personal and local recedes. Therefore says Lao Tzu: "The highest goodness resembles water." Because water never asserts itself. Water assumes the shape of the vessel holding it. Water seeks the lowest places. Says the *Voice of the Silence*: "Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection." Well may Lao Tzu remark: "Producing, without seeking the fruit. Progressing, without thinking of growth. This is the abyss of energy." This is the key-note to all that Lao Tzu has to teach. Chuang Tzu, apparently impressed with the loftiness of his predecessor's ideals, said: "The whole of life is a round of solicitude, its duties are never finished." But it is also true that still greater are the troubles of those who live for themselves alone, and disregard wider claims. The so-called "Path of Woe," is in reality the "Path of Peace," for, as Lao Tzu pertinently says: "Were I not conscious of my body, what distress should I have?" Every conception changes when the consciousness is identified with the Christ or, as it is very well put in the *Theologica Germanica*: "The more the self, the I, the Me, the Mine, that is self-seeking and selfishness, abate in a man; the more God's I, that is God Himself, increases in him." The extent to which Lao Tzu carries this healthful doctrine is shown in his nineteenth chapter: "Abandon knowledge, discard wisdom—the people will gain a hundredfold. Abandon the humanities, discard righteousness—the people will return to filial love. Abandon cleverness, discard gain—robbers and thieves will be no more." So long as virtue needs cultivating it is likely to degenerate into vice. There is no safety until

spontaneity, or naturalness, is reached. Lao Tzu often insists on this: "Man's standard is the earth; Earth's standard is the heaven; Heaven's standard is the Tao; the Tao's standard is spontaneity." "This is the Tao of Heaven . . . Without being summoned, spontaneously arriving." The pupil must become the Tao, the Tao must be able to assimilate the pupil. "Were princes and monarchs able to maintain it, all creation would spontaneously submit." The least tinge of self-gratification from the strength of the force, turns its energies to one side. Therefore the Christ said: "He that abideth in Me, and I in Him, the same bringeth forth much fruit." Lao Tzu speaks of this experience when he writes: "Practice non-action and everything will be regulated." As he sets forth: to be placid in shade, while conscious of brightness; to be content in disgrace, while conscious of merit.

C. The citadel of the commonwealth. We will now glance at Lao Tzu's concealed Treasure, which he would have all share, but which few desire—the Tao. "Looked for but invisible—It may be styled 'colourless.' Listened to, but inaudible—It may be styled 'elusive.' Clutched at but unattainable—It may be styled 'subtile'." "The Tao which can be expressed is not the Unchanging Tao; the name which can be named is not the Unchanging Name. The Eternal Non-Being leads towards the fathomless. The Abyss of the abysmal is the gate of all mystery." "The Tao is as emptiness, so are its operations. It resembles non-fulness." The theme is such that it does not lend itself to profitable discussion, hence we had better adopt the attitude of the ancient Hebrew prophet and say: "The Lord is in His holy temple; be silent all the earth before Him."

D. The extent of the commonwealth's operations. The field in which the Tao works is coterminous with nature herself, whose power of permanence is, Lao Tzu contends, her non-attachment to any self-centred project. She concentrates on the All-Will, not on any separated pleasure. She is able, Lao Tzu says, constantly to produce because she produces nothing for herself. Life is best found when lost, least known when most eagerly sought. "Concealed and nameless, yet it is the Tao alone which excels in imparting and completing." "The Tao produces; Its Energy nourishes, increases, feeds, establishes, nurtures, controls, broods over. It produces but keeps nothing for Itself; acts, but does not depend on Its action; increases, but does not insist on having Its own way. This is indeed the mystery of Energy."

E. The nature of the commonwealth's government. "Who," asks Lao Tzu, "is able to have superabundance for the service of the world? Only the possessor of the Tao. Hence the Holy Man acts without priding himself on his actions, completes his work without lingering over it;—he has no desire to display his superiority." Summing up his policy for his commonwealth in a sentence he says: "Govern a great state as you would fry a small fish." Commenting on this, I say in my edition of Lao Tzu's work: "As a small fish stewing in the pan will be broken up if it be moved about too much, so will the Empire be fatally injured if its natural development be interfered with. The only safe course is to follow the Tao." Those who would guide must build and conserve, not tear down and destroy. Where there is force there is danger. Such is Lao Tzu's ideal. Lao Tzu says of such teaching: "This is marching without moving; baring the invisible arm; regarding the enemy as if he were not; grasping the sword that is not." "The weak overcome the strong; the soft control the hard. Everyone knows this, but no one practices it." Thus it is that rulers and reformers in trying to remove one evil frequently create another.

F. The rulers of the commonwealth. There is no politician in Lao Tzu's commonwealth. Its chiefs have transcended personality with its petty prejudices. Of the Sage, or the Master, Lao Tzu says: "He is not self-regarding, therefore he is cognisant. He is not egoistic, therefore he is distinguished. He is not boastful, therefore he has merit. He is not conceited, therefore he is superior. Inasmuch as he strives with none, there are none in the worlds able to strive with him." A commentator adds. "The eye does not look at itself, therefore it sees everything; the mirror never reflects itself, thus it is able to reflect all images. What time has anyone who is ever attending to himself to give to anything else?"

G. The life of the commonwealth. How will all this work out in practical life? The unspiritual non-mystic will, I fear, find the conclusion as unsatisfactory, and foolish, as the premise; and yet had he eyes to perceive, every well-wisher of mankind would find in Lao Tzu's commonwealth the fulfilment of his loftiest ambitions. Of that man who "approximates to the Tao, who abides by that which men despise," Lao Tzu says: "He revolutionises the place in which he dwells; his depth is immeasurable; he strengthens moral qualities by what he bestows; he augments sincerity by what he says; he evokes peace by his adminis-

tration." "Therefore the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong." "A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by her quietude. Than quietude there is nothing that is more lowly. Therefore a great state gains the smaller state by yielding; while the smaller state wins the greater state by submission. In the one case lowlyness gains adherents, in the other it procures favours." Probably these paradoxes will be rejected today as they have always been in the past, for man, whether as an individual or a state, has yet to learn the truth of the poet's verse:

> The highest hills
> Are wrinkles in time's transitory dust;
> The tiniest rills
> Are seas at birth that mould the earth's huge crust;
> There is nor great nor small—our fumbling eyes
> Confuse the Essence with mere shape and size.

Was not the Lord Buddha also a mystic? And could any saying be harder than his: "A man who foolishly does me wrong I will return to him the protection of my ungrudging love; the more the evil comes from him, the more good shall go from me." This is not the way of the world, but mystics seem to be a law unto themselves. Did not the Christ say: "Love your enemies, and pray for them that persecute you." And Lao Tzu said: "I would return good for good. I would also return good for evil." "For hatred return perfection." Doctrine such as this requires a substantial interior, a mobile exterior, and he who would attain its blessedness must be willing to obey the instruction of St. Augustine: "Go not abroad, retire within thyself, for truth dwells in the inner man." Lao Tzu also has some terse aphorisms of the same order, but we conclude with his announcement that "the highest attainment is to know non-knowledge," a reminder in St. Paul's saying: "If any man thinketh that he knoweth anything he knoweth not yet as he ought to know."

> Measure thy love by loss instead of gain;
> Not by the wine drunk, but by the wine poured forth,
> For love's strength standeth in love's sacrifice,
> And whoso suffers most hath most to give.

YOUTH-COMPANIONS ASK— AND ANSWER

IN the Dhammapada *Buddha speaks of the wise man's path as being as trackless "as the flight of birds." This statement seems most curious, especially in this day and age when so many appear "trackless" or without any disciplines. What does the Buddha mean by the tracklessness of the wise man, when it would seem that we need more discipline and "tracks," especially among the young children and the adolescents?*

(*a*) While the Buddha's statement does need interpretation, it can help clarify the puzzling present-day question as to why so many young people refuse to follow "in the tracks" of their elders. By now, all must be somewhat familiar with talk about the "beat generation," with various articles written by and about them, explaining what it is they are doing and why. Some writers have expressed the opinion that such young persons are genuinely looking for integrity rather than patterns to be followed in order to obtain the set standard of happiness. Even jazz, they say—a seemingly chaotic mass of noise—represents something of this search.

Anyway, many young today find it almost impossible to honestly accept the pattern of growth which the young person of twenty years ago accepted. This denial is not undertaken intelligently, always, nor consciously, yet the honest *seed* of search for more meaning is, perhaps, there. Here is the full *Dhammapada* statement:

> Those who have no possessions, who nourish themselves according to knowledge and who realize the goal of freedom by perceiving that life is empty and transient, their path is hard to trace like the flight of birds through the sky.
>
> By what track can you allure One who is enlightened? Trackless indeed is He. No net of desire can reach Him. No craving can entangle Him. He is a Seer of limitless range.

It is obvious that the helter-skelter behavior of the young person of today is not representative of the "tracklessness" to which the Buddha refers. Yet there may be some connection. For the wise man is basing his action on principle; and how can one follow the tracks of another when the action, by nature, is applicable only to the individual who is

making the synthesis between action and principle? If one "leans" on any particular pattern of behavior or virtue, hoping to meet all problems in this way, he is susceptible to any suggestion made in terms of this particular pattern of thinking. But if the individual is drawing his answers from within himself, continually attempting to connect them with universal principles, he is *not* open to all or any suggestions. By "suggestion" we mean that which the mass public is subject to, day in and day out, in almost every phase of life.

One further point needs to be made, however. The wise man is "trackless" mainly because he performs his duty to Life as naturally as he draws breath. He needs no pattern or track to remind him, as we obviously do. Since we do not, at this stage, perform our obligations and duties "automatically," so to speak, we *do* need reminders and "tracks" of a sort, but ultimately these guides will be left behind.

The wise man almost invariably will have a "following," most of whom will try to be wise also by emulating the actions of the wise man, while perhaps only one or two will discern the true wisdom of the wise man and make *that* a part of their lives rather than any sort of imitation of action. To make a pattern of a wise man's actions would be the death of the truth of the *man,* a failure to understand what his particular approach to life means.

We think Madame H. P. Blavatsky put this idea well by repeating a definition of a Theosophist: "A Theosophist is one with an inspiration of his own." This is a broad description, yet how can a Theosophist be anything else—or any other sort of person be a Theosophist? For one's own true path of enlightenment and evolution cannot be completely described for him by anyone else. Desire must come from within, or else the lessons learned will not be deep, but will instead be only partial learning.

H.P.B. knew that each person must make his own path, find his own particular inspiration. So often in reading the history of the T.S., it appears that it would have been easy for her to tell others the "right" thing to do—apparently for their sakes as well as for the good of the T.S.—and thus have saved herself a great deal of trouble, yet she refrained from uttering such advice. The "tracks" were there, available, for all to use, yet they required individual interpretation. For as H.P.B. said: "Follow not me nor my path, but the path that I show."

ON THE LOOKOUT

Some Questions Asked

Reviewing Gertrude Himmelfarb's *"Darwin and the Darwinian Revolution"* in *The Reporter* for May 28, Joseph Wood Krutch continues to ask questions which most biologists prefer to ignore: "Is nature as blindly mechanical as Neo-Darwinism assumes? Is it certain that some sort of immanent intelligence and purpose has not been operative? Is 'the struggle for survival' the only effective force? Are the terms 'higher' and 'lower' as meaningless biologically as Darwin himself insisted?" Mr. Krutch continues:

> Such questions as these are now raised and more boldly, I think, than for a time they were. Even more fundamental, so it seems to me, is a question that concerns the broadest of all the implications and consequences of the triumph of Darwinism: namely its tendency to make history and the investigation of origins almost the only useful or legitimate approach to the understanding of any subject. Whether we discuss man as a biological organism, the aims and premises of civilization, or the meaning of moral or aesthetic judgments, we ask "How did they first appear?" and "What has been their evolution?" We hesitate to ask instead "What is their meaning?"

The Important Question

The reason for this timidity:

> We are such thoroughgoing evolutionists that we find it difficult to conceive of any meaning or validity apart from origin and development. It is because we do so that the stultifying doctrines of the cultural and moral relativist have prevailed and left us ashamed of all the value judgments we must make, though we cannot see how they can be more than the "prejudices of our culture." Yet there is nothing we need more desperately than some sort of answer to the question "What is man?" rather than merely "Where does he come from and how did he get here?"

Nonsense is in the Eye of the Beholder

Mr. Krutch then suggests that we consider various viewpoints:

> In *Persephone,* one of the most petulant and least informed of his works, John Ruskin undertook to correct the botanists who said that the purpose of a flower was the production of seed. The truth is, he insisted, the other way around. The purpose of a seed is to produce a

flower. Biologically this is, of course, nonsense. But is it also nonsense from a human point of view? If nature has no purpose except survival, it is equally true that man has none either? He at least can and does make the purpose of seeds the production of flowers. Is not this fact as natural, as real, and as significant as any other?

LIFE'S UNITY

A book on natural history, *The River of Life,* written with the non-mechanistic approach which Mr. Krutch would like biologists to assume, has been called to our attention. The author, Rutherford Platt, emphasizes "the unity of life," noting how "every body is made with counterparts of every other body," so that "every living body is the same phenomenon." And not only does one form turn into another form in order to fulfill the same basic function in a different environment, but time and rhythm conspire with form to perpetuate life's endless transformations. For example:

> The opening of a bud is similar to the phenomenon of birth which causes an egg to break and a bird to appear at the moment it is ready, a baby to burst out of its mother's womb, fruits to crack when their seeds are ripe. Every living event occurs at just the right time to make ready for the next event and often, as with the bee and the willow tassel, for one individual to meet another precisely at a time and place.
>
> The emergence of the tassel happened at this spot yesterday. This morning we see today's sunlight continue this smooth flow of life where yesterday's left off. The tassel is stippled with red lumps in pine-cone spirals, and now these are opening in succession, beginning at the tip and following the spiral course around and around to the base, like a sparking fuse. When the lumps crack open golden pollen grains spill out, turning the tassel yellow before our eyes. This is a signal for the bee. At this spot this moment the Plant Kingdom is summoning the Animal Kingdom to touch it and help itself to these crystals of packaged sunlight.

WHENCE INTELLIGENCE?

Mr. Platt touches his subject with grace and lightness, but always a pervasive marvel at the mystery of it all, is suggested. In a Foreword, he says:

> The beings encountered in our adventure are revelation after revelation of an urgent inner force devoted to making each thing live in its own way. In the changing ages protoplasm has exercised supreme wisdom, fresh skills, unique ingenuity to enable its creatures to meet new situations as they arise. Was this amazing potential inherent in pro-

> toplasm at the beginning? Or as time rolled along has guidance been given to protoplasm from an outside source? Either way, life is very far from being automatic in the way living forms have anticipated distant futures. We do not have the least hint of the purpose behind this genius of the living cell, but we must admit that it's a miraculous phenomenon on the level of a divine creation.

Indeed it *is,* as H. P. Blavatsky states (*S.D.* I, 282): "The Spiritual Beings (or Gods) . . . evolved the protoplasmic forms of the future *Egos* from *their own essence.* After which, when this human *Upadhi,* or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.*"

Hypnosis to Mediumship?

A "suspense novel" by Richard Matheson, titled *A Stir of Echoes,* makes the first attempt of which we are aware to link mediumship and the condition of a hypnotized subject.

Mr. Matheson is a well-known writer among science-fiction enthusiasts. *A Stir of Echoes* (Lippincott, and Crest paperback) is generally regarded by reviewers as the author's best work to date. Lookout readers who recall Dr. Harold Rosen's warning concerning hypnotism (Sept.) may feel that Mr. Matheson has pursued Dr. Rosen's thinking in a direction of some theosophic import.

"It Started Out As a Game"

A Stir of Echoes begins with the casual hypnotizing of the leading character by his brother-in-law, a graduate student in psychology. "Tom Wallace" is an average sort of fellow, working for North American Aviation in Southern California. When hypnosis and other psychic phenomena are being lightly discussed at a party, some arguments concerning hypnosis arise, and Tom consents to be a subject—though doubting that he *can* be hypnotized. The hypnosis is effective, everyone at the party is amused and impressed, and Tom returns home. But this trance has an after-effect, or, a series of them. Both during the night and in the broad light of day Tom finds himself developing all sorts of psychic sensitivities, a process apparently triggered by hypnosis. Without in the least wishing to, he becomes aware of other people's thoughts and feelings—especially the feelings—and is sometimes sorely op-

pressed by certain of these influences. At night he encounters a visitation from the world of ghosts, begins to have prophetic dreams, etc., and so wonders if he might be becoming a medium!

HELPLESS

Tom begins to reflect that he is not, as he sometimes optimistically thought, developing a genuine power. This comes to mind dramatically during conversation with a person who had previously wished to control him, but whose will has been much less strong than Tom's own. Now, however, positions have nearly become reversed:

> I began to shake. Because, suddenly, I knew that Elsie's mind had so overwhelmed mine that my reaction had been one of shock and ineffectual defense. I had been vulnerable.
>
> Which meant that I was a pawn. Up till that moment I had been under the somewhat comforting delusion that I had some power over this new capacity. Now it had become terribly clear that I didn't. It was not, as I had said to Anne, an increase. It was not a strength added to me; a strength which I could manipulate. It was as if a brainless monster had been set loose in my mind and was roaming, uncontrolled.
>
> I was helpless.

DEPLETION

Tom suffers extreme psychological depletion from his unwanted mediumship. During the night he falls into a psychic state which makes contact with astral shells possible, and he is so weary and ill in the morning that he can hardly stand. Then, sleep came, "a heavy drugged sleep, a body building up the energy that had been drawn." Tom finally visits a friendly psychiatrist who has some knowledge of psychic phenomena. The psychiatrist explains that there are increasing numbers of patients who are projected into strange and frightening realms, hypnotism being a means by which this process may begin:

> "Well, I guess it's a sort of comfort," I said, "to know that there are others who've gone through the same things I have."
>
> "Plenty of them," Alan said, "and, although they would likely call it a 'psychic gift,' I'd call it more an affliction. In its lack of self-direction and self-understanding, in its inchoate, disjointed functioning, it does far more harm than good."
>
> "Amen to that," I said.
>
> He smiled at the grim sound in my voice, then went on.
>
> "Think of it this way," he said. "You—and the great majority of underdeveloped mediums—are traversing a dark tunnel with a flash-

> light that goes on occasionally—completely beyond your control. You catch fleeting glimpses of what's around you, never knowing what you're going to see, never knowing when you're going to see it."

From Primitivism to Perfection?

"Alan," the psychiatrist, has his pet theory in respect to the present increase of psychic vulnerability. He reasons that in very ancient times, telepathy may have been entirely natural—also other means of clairvoyance, as sometimes dramatically illustrated by a child when he infallibly perceives something which adults have tried to conceal from him. According to Alan, the present middle stage of human evolution, focused in intellect, cuts off the natural flow of psychic perception, which will be resumed only when man has learned to transcend intellect at a higher level. A final passage from *A Stir of Echoes* is suggestive evidence that this book may serve as a popular if limited education on psychic subjects, for those unacquainted with the writings of H.P.B.:

> "As to your particular case," he said, "I think that the perceptivity released in you is more akin to that of the primitives than it is to that of the, shall we say, man of tomorrow. But don't feel too badly about that. Ninety-five per cent of the so-called mediums are in the same boat—though they'd be double-damned before they'd admit it. Their actions prove it, however; the disorderly, directionless, pointless ramblings of their seances; the absurd contradictory results they so often get.
>
> "Which is why," he continued, "these things which have been happening to you have come unexpectedly, without warning except for that occasional physical heightening—which is *also* proof of its imperfection."

"The Final Face of Eve"

This book, by Evelyn Lancaster with James Poling (McGraw-Hill, 1958), is the "inside story" of *The Three Faces of Eve.* Those who read the latter book (discussed in Lookout, August, 1957) or saw the movie version will recall that it was generally assumed that Jane, the third "face," represented the integrated personality. There is evidence in the book, however, that the psychiatrists viewed this conception of Jane with reservations—one reason, apparently, being that Jane was never able to meet the problems of life without recourse to psychiatric help. That their reservations were justified is evident from *The Final Face of Eve.* As Mrs. Lancaster says in the Preface:

> Jane was in a sense a compromise, born of the conflict between the two Eves, with psychotherapy as her midwife. And her emergence marked the beginning of the end for Eve White and Eve Black. They survived her advent only a few months and then disintegrated as psychic entities when therapy uncovered the traumatic incident which triggered my original flight from reality.
>
> As sole survivor, Jane was a closer approach to normalcy than either of her psychic sisters had been. But she still wasn't the basic, well-integrated personality my doctors were searching for. She, too, was unable to meet the demands of ordinary, adult living. As a result of her inadequacies, she brought about her own destruction soon after she was married.

THE DISSOCIATED PERSONALITY

If we keep in mind the fact that the abnormal personality shows more clearly and in more exaggerated form the tendencies common to every human psyche, we will find that *The Final Face of Eve* offers much material which is worth considering within the frame-work of theosophical teachings about the nature of man. A striking fact of the multiple personality is the way memory works. The first of the following paragraphs is from William McDougall's *Outline of Abnormal Psychology;* the second is Evelyn Lancaster's experience of the same phenomenon:

> We find repeatedly that, when one personality obtains command of the memories of the other, he distinguishes between his own memories and those of that other. And, when a coconscious personality is aware of the thoughts and feelings of the other, it is not that the two personalities have become merged in one common stream of thinking. Rather the coconscious personality reports the experiences of the other as experiences foreign to himself; he knows what the other thinks and feels and does, but he has also his own thoughts and feelings about the same object or topic.

COCONSCIOUSNESS

> Each of the girls thought of herself as a separate individual, just as I think of myself as someone wholly separate and distinct from the three of them. And when they spoke they referred to each other by name and always talked, as I must of them, as if they were discussing people who led existences completely apart from their own. This wasn't a matter of whim. It was impossible for them to do otherwise because of the operation of a psychological phenomenon unique to multiple personality.

The Body as Reflector of the Psyche

The psychosomatic relationship is especially interesting in this manifestation of multiple personality. For example, Eve White always wore nylon hose; Eve Black was allergic to nylon and got an itchy rash on her legs when she "came out." If, however, Eve White was able to emerge before Eve Black had changed the hose, the rash immediately disappeared. Also, according to Mrs. Lancaster:

> Whenever Eve Black was out she was always as robust and healthy as a pack mule and during her whole life span she never learned the meaning of fatigue, pain, or sickness. Eve White, on the other hand, was forever exhausted. She had no endurance and was a constant victim of minor illness. They shared the same body, but their completely opposite approaches to life seemed to endow it with two wholly independent states of health. I know we take the relationship between mental and physical condition for granted today, but this is one instance where it seems to me the relationship must have been an awfully confusing one for the corpuscles.

An Ego Breaks Through

Since Jane was some sort of "blend" of Eve White and Eve Black, she did not have the need of the very-disturbed person to divide the world sharply into black and white, but was, according to Mrs. Lancaster, "a gray sort of person. She was a step toward reality, since she saw some of life as it is—a confused mixture, generally, of good and bad—rather than in terms of absolutes." But Jane was still only a stand-in for the real personality; she could not meet life on *its* terms. A self-admitted "failure," she decided to commit suicide; but by that act, she succeeded only in "killing" herself, and in unwittingly providing the conditions which permitted the final break-through of the ego. In Mrs. Lancaster's words:

> When I woke up . . . there was a perplexing moment or two when I didn't know who I was or where I was. I can remember my confusion as I tried to make out my surroundings, and my annoyance because I was blinded by the reading lamp Jane had used to floodlight the bed. I finally had to close my eyes to shut out the glare. And then a curious thing happened. My head was immediately filled with a vivid, detailed picture of Jane, funereally laid out on what she meant to be her deathbed. It was as if the reading lamp, like a magic lantern, was focussing the scene on my mind. And the moment I "saw" Jane I became oriented. I knew who I was; I knew who she was, and I

> knew what she had just done. Then I experienced my first emotion—fear. It was a sickening paroxysm of fear such as I never want to know again, but it served its purpose. It stirred me into action, and sent me running pell-mell into the living room, shouting, "She's trying to kill me! She's trying to kill me!"

THE TRUE EGOIC STRUGGLE

Thus was the battle finally joined between the ego and its psychic shadows; no psychiatrist was there to help; nothing but the stark reality of the "death-struggle," from which the ego finally emerged triumphant. And the situation is not so pointless in relation to ourselves as we might at first be inclined to think; for in this case the struggle of the human ego for its integrity over the various fragmentary aspects of the personality seems to be a reflection at the lower personal level of the egoic struggle which, according to the teaching, is in store for each of us. Mr. Crosbie expresses it this way:

> . . . if we are to pass forward, even one step beyond the mere physical, we must go through that zone which is just beyond the physical, and in which the more evil, selfish elements of our nature and experience exist. We have to break into and pass through that zone in order to get to the higher zones of our being, but the only way we can break through it is by arousing it to action, by *meeting it and transforming it*. No being whatever, however good his ordinary expression of nature may be, but must pass through that zone. . . . (THEOSOPHY 44:293)

THE COLLECTIVE SHADOW

The psychic shadow that gets between the personality and the egoic light is formed of those elements of the common heritage of which a man disapproves and for which he does not wish to be held responsible. Thus, he not only dissociates himself from them, but projects them onto others. This results in what Carl G. Jung calls the "collective shadow," for which each and all are responsible:

> Since it is universally believed that man *is* merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them. And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness. . . . The evil, the guilt, the profound unease of conscience, the obscure misgiving are there before our eyes, if only we would see. Man has done these things; I am a man, who has his share of human nature; therefore I am guilty

> with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them at any time. . . . None of us stands outside humanity's black collective shadow. (*The Undiscovered Self.*)

The Name is not the Thing

Names vary (in Christianity, the Devil; in psychology, the shadow; in Theosophy, the Dweller) but all refer to energies emanating from the astro-psychic level of human nature. The energies may be chaotic and unformed, or organized into a coherent "entity"; but that they are ever with us is shown by Mr. Crosbie:

> Our Dweller is about us all the time. Everything which conflicts with good is an operation of that dweller. Everything which prevents us from taking those steps which we can see would be the better ones for us to take is a dweller. We have about us on every hand influences from our fellow men which make it most difficult for us to take and keep that step which in our better moments seems the very best. Their thoughts and acts tend to re-inforce our Dweller. The greatest Dweller we have is doubt, suspicion, fear, lack of faith. . . . These dwellers have to be conquered. (Theosophy 44:295.)

Permeability of the Psyche

But, says Dr. Jung, "what our age thinks of as the 'shadow' and inferior part of the psyche contains more than something merely negative. . . . They are potentialities of the greatest dynamism, and it depends entirely on the preparedness and attitude of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe." Both Theosophy and analytical psychology agree that the change for the better must take place in the individual before its influence will affect collective humanity. As Dr. Jung expresses it:

> The effect on *all individuals,* which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone brought to fruition in one generation. What does lie within our reach, however, is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance. . . . It is an unintentional influence on the unconscious of others, a sort of unconscious prestige, and its effect lasts only so long as it is not disturbed by conscious intention. (*The Undiscovered Self.*)

Mr. Crosbie puts the choice directly up to us: "The 'Dweller on the Threshold' is with us. Shall we break away, break through that plane where he dwells? Can we be determined enough to go through all those trials that must be ours by our thought and action of the past, and all those which our fellow men have placed about us? Are we strong enough to take the step?"

MISCELLANY ON RELIGION

The Chicago *Daily News,* Feb. 2, notes that the Rev. A. Henry Hetland reported to the Lutheran Council that the "conspiracy of silence" that a decade ago left students of the nation's colleges and universities "with the impression that God doesn't matter either in education or life itself, now appears to be broken."

But Mr. Hetland neglects to mention that many of those who think that God *does* matter when brought into public education are convinced that religious instruction in public schools has a divisive influence.

"The Jersey City Board of Education has agreed to discontinue its annual religious census of public school pupils," according to the New York *Times,* Jan. 30. This action was taken after the American Jewish Congress (New Jersey region) had "charged that the census represented an exploitation of school facilities in violation of the state and Federal Constitutions."

One of the most interesting developments comes by way of attempts to portray God as a liberal—and as liberal those who have "courageous faith" in him, as the defenders against authoritarianism.

The Los Angeles *Examiner,* Jan. 28, quotes remarks made by Dr. Walter M. Horton, of Oberlin College, at the Convocation of Ministers of Southern California:

> The trend of Christian thought is shifting toward a new liberalism, less blindly hopeful than the old idealistic liberalism, but convinced that Christian faith in God implies a stubborn, courageous faith in the future of mankind under God.
>
> Until the close of World War I, there was a trend away from the old Calvinistic orthodoxy toward a liberal theology based on idealistic philosophy. From the end of World War I to the close of World War II, there was a trend toward a new orthodoxy, due mainly to the fact that idealistic liberalism had too little place for the harsh realities of evil, sin and tragedy of life. Since that time, the chief danger of the times is no longer optimistic complacency, but anxiety to the point of desperation.

O

Obscured Geniuses 359
Occultism, Conversations on 109, 163, 204, 250, 299, 349, 389, 436
Occultism with H.P.B., Conversations on 303
On Engrafting Religious Thought 197
On the Lookout 39, 87, 135, 183, 231, 279, 327, 375, 423, 471, 519, 567
Our Divine Progenitors 28
Our Evolving Planet 316

P

Paradoxical Way, The 70
Peripatetic, Logic versus 294
Personality, The Skandhic 514
Phallic Emblem in Worship 263
Philosophy—and Friendship 323
Philosophy and Prophecy 546
Pilgrim's Due, The 517
Pleasure and Pain, Beyond 433
Point in Time, A 308
Present, The Eternal 469
Principles and Perfections 49
Progenitors, Our Divine 28
Progress, Spiritual 344
Proposition to Perfection 403
Psychology, Theosophical 34

R

Race, Without Distinction of 453
Reflection, Some Points for 363
Reflections, Theosophic 116
Right and Wrong 129
Role of William Q. Judge, The 193

S

Self, The Mold of the Psychic 97
Side Issues 173
Skandhic Personality, The 514
Some Points for Reflection 363
Some Thoughts on Universal Brotherhood 25
Soul? What is the 132
Spiritual Progress 344
Steady Flame, The 529
Sun in Theosophy, The 411
Supernatural, Natural and 4

T

Teacher, The Choosing of a 289
Teachers and Disciples, Masters, Adepts 19
Teachers, The Work of the 51
Teachers? Who are the 241
That Which Is 122
Theosophic Reflections 116
Theosophical Mahatmas, The 156
Theosophical Psychology 34
"Theosophist" Editorial Notes 396, 441, 484
Theosophists, Local 449
Theosophy Alive! 371
Theosophy, Characteristics of 212
Theosophy, Dogmatism in 532
Theosophy Generally Stated 56
Theosophy, The Sun in 411
Third Fundamental, The 178
Thought and Action 456
Thought, Freedom of 228
Thought, On Engrafting Religious 197
Time, A Point in 308
Truth and Its Images 481
Truth, Apprehension and Comprehension of 498, 550

U

ULT, The Declaration of 149
Undisclosed Word, The 275
Unity, The Centre of 505

V

Vaivasvata Manu 78

W

Way, The Paradoxical 70
Wee Otters 175
What are the "Social Issues"? 337
Why I Do Not Return to India 100
Will in Action 273
"Wisdom"—and its Background 114
Wisdom, The Dual Aspect of 9
Without Distinction of Race 453
Word, The Undisclosed 275
Work of the Companions," "The 385
Work of the Teachers, The 51
Wrong, Right and 129

Y

Youth-Companions Ask—and Answer .....
.....22, 75, 127, 176, 215, 270, 314, 368, 420, 451, 503, 565

Z

Zone, The Lucid 406

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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